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ABSTRACT

New York State has the largest Haitian population in the U.S. This resource guide presents background information on Haitian society, language, and culture; a list of places of interest and sources of information on Haitians in New York; and a summary of some of the achievements of Haitians. It also outlines suggested resources for teachers and others interested in serving the needs of Haitian students. The goals of the guide are to provide sources helpful in planning classroom activities in particular, and to promote cultural understanding in general. The following areas are discussed: (1) the history of Haitian immigrants in the United States, including social/economic life, social adjustment, cultural characteristics and behavior, and values, attitudes and beliefs; (2) language characteristics, focusing on linguistic development and syntactic features; (3) artistic values and achievements; (4) folk philosophy and folktales; (5) Haitian literature, including an outline of prominent writers from 1804; (6) contributions of Haitians to the Americas; (7) places of interest and resources; and (8) additional references. (PS)

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Learning About Haitians in New York State

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FOREWORD

This publication provides classroom teachers, school administrators, and the New York State community at large, with a resource guide aimed at assisting them in serving the needs of Haitian students. This booklet presents background information on Haitian society and culture, a listing of places of interest, sources of information, and a summary of some of the achievements of Haitians. It also outlines suggested resources for the teacher.

This booklet serves as a brief informational pamphlet for quick reference. Teachers and those concerned with the education of Haitian students are encouraged to further develop their knowledge and understanding of Haitian culture by consulting the references included at the end.

The focus of these pages is to familiarize interested people with various sources that will be helpful in planning classroom activities in particular, and promoting cultural understanding in general.

ACKNOWLEDGEMENTS

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HAITIAN IMMIGRANTS IN THE UNITED STATES: BACKGROUND INFORMATION

Haitians in New York State*

Haitian immigrants have come to the United States since the 1920's, but it was not until Haiti's late president-for-life, François Duvalier, took power in 1957 that they began to settle in this country in significant numbers. The first wave of Haitian immigrants was mostly composed of political dissidents who were members of the intelligentsia, upper class and middle class. Made up of numerous professionals, this group remained isolated from mainstream participation in American society, and in general made its way without access to local, State, or Federal institutions.

In the 1970's, after Jean-Claude Duvalier succeeded his father as president-for-life, a second wave of Haitians arrived in New York from the shores of Florida. They were labeled "boat people" by the American press after landing in the latter state in small boats from Haiti. For the most part uneducated, this group came from the poverty-stricken rural areas of their native country. With the influx of these new immigrants, Haitians have become less isolated from mainstream participation, and access to local, State and Federal institution has become crucial.

New York State has the largest Haitian population in the United States. It is estimated that 350,000 Haitians live in the State, primarily in New York City. Brooklyn has an estimated 60% of the population, Queens 20%, and Manhattan 10%; the remaining 10% live in Southern Westchester County, Long Island, and Rockland County. In recent years, Haitian farmworkers and their children have started to migrate to upstate New York regions.

Social/Economic Life

Haitian society comprises an extremely small upper class which includes a handful of millionaire families, and a few families with incomes over $90,000 per year; a middle class, somewhat larger, whose earnings range from $3,000 to $25,000 per year; and an extremely large remaining population of urban and rural poor. The majority of Haitians living in New York belongs to the two latter groups.

The upper class consists mainly of very rich industrialists, landowners and politicians. The middle class is made up of professionals, technicians, politicians, government employees, educators, and owners of small businesses. The remaining population is composed of factory workers, domestic servants, street vendors, artisans, journeymen, and peasants.

Haitian society bears strongly the mark of two cultures: the French legacy of colonial domination and postcolonial influence, with which the upper classes and a sizable segment of the middle class identify; and the African, legacy of slavery. The Haitian people have successfully blended the various aspects of these two cultures to create their own. The syncretism is manifest most overtly in voodoo and Haitian Creole.

Social Adjustment

One of the most crucial barriers to Haitian adjustment to life in the United States relates to the uncertainty regarding their legal status. In addition to the many undocumented workers who came here as tourists or students, those who arrived after October 10, 1980 still face exclusion, having been declared "economic immigrants" rather than political refugees. As a result of this situation, adaptation in the U.S. becomes very difficult for many Haitians, and ambivalence towards this society exists. Racial discrimination is another factor. Ostracism by other ethnic minorities who view them as taking jobs away from poor Americans, also complicates their adjustment to the new milieu.

As with most immigrant groups, language difficulties present numerous practical problems. These problems are compounded for those who are nonliterate and do not have school experience. Bilingual programs and English as a second language classes are, therefore, an important part of a Haitian's adjustment to the United States, as are literacy classes. Having come from an authoritarian society, the Haitian immigrant needs extensive orientation to life in the United States because of economic and political differences between the two countries and the vast gap between the two cultures.

Despite the problems Haitians encounter in the United States, the experience of those who have thus far resettled suggests that they have many strengths which enable them to function and survive within this society.

* Reference: *The People and Culture of Haiti*, Center for Applied Linguistics, Washington, D.C., 1981.

One of these strengths is their great motivation to work in the United States. Having faced poverty and suffered from unemployment in their own country, and seeing no effective way to alter or improve their own future in Haiti, this community is highly oriented toward work. Generally, education, work, family, religion, self-reliance, and respect for legal institutions remain important values among Haitians. These traditions represent fertile soil for the adjustment of Haitians to life in the United States and a positive contribution on their part to American society.

Cultural Characteristics and Behavior

Cultural characteristics and behavior present a large diversity among Haitians according to socioeconomic status, level of education, unique personality factors, and individual choices. Among many Haitians, some prevalent cultural values, attitudes, beliefs and modes of nonverbal communication can be observed.

Values, Attitudes and Beliefs

EDUCATION, a privilege of a small minority in Haiti, is highly valued by Haitians of all groups as a means toward upward mobility and a sign of culture. It is also viewed as giving access to self-realization by professionally oriented individuals. Haitian parents will make the utmost efforts in order to see their children through school. Even if they can barely afford it, they would rather send their children to private or parochial schools, which in Haiti bear more prestige and, in some cases, offer both a higher quality and a religious education. Children are encouraged to achieve in school in order to "make it in life" or "become somebody."

In Haiti, the school year lasts nine months, from October to June. Most schools operate on an 8 to 4 schedule with two hours set aside for lunch and recreation. There are three cycles within the school system: elementary, secondary, university. Each cycle is crowned by a national test which determines passage to the next cycle.

Education in Haiti is delegated to the school. Students are expected to study, do homework and exhibit prescribed behavior. Parental or community participation in school is minimal. School officials are trusted to do their job and to be responsible toward the children. The only role parents play in Haitian education, besides that of supervising homework, is a disciplinary one. Teachers will appeal to parental assistance if a child misbehaves in school.

FAMILY is important in Haitian society. The extended family is the prevalent family structure. Ideally, parents assume responsibility for their children until they become adults and/or can take responsiblity for themselves. Family members tend to be supportive of each other and the respect of elders is very much valued.

Due to the Catholic tradition espoused by the upper class and a significant segment of the middle class, marriage is valued, and a conservative attitude exists toward divorce. "Plaçage" is another form of union between a man and a woman; they mutually consent to live together without the blessing of either the state or the church. Marriage is respected while "plaçage" is tolerated. There are numerous single mothers, mostly in the lower middle class and the remaining population.

Women of the lower middle class and remaining population, besides having an important role in the family, always played and continue to play a crucial role in the economy. Women from the rural areas bring fruits and vegetables to the market place. Those living in urban settings work as servants. Recently, those from affluent groups have shown an interest in the job market.

LANGUAGE CHARACTERISTICS

The Origins of Haitian Creole

There are disagreements among anthropological linguists on the origins of Creole languages. One opinion is that Creole languages are an expansion of a pidgin originally spoken by Europeans and Africans for commercial purposes. The fact that all Creole languages share basic similarities constitutes evidence for this view. The other theory holds that Creole languages were created under the conditions of slavery through universal processes of languages-in-contact.

Although the issue of the origins of Creole languages remains open, there is no doubt that Haitian Creole can be considered as evidence of Haitian creativity, since the Haitian people have contributed a great deal to its maintenance and vitality, and continue to do so.

The Status of Haitian Creole

Some continue to refer to Haitian Creole as a "patois" or a "French dialect." Others consider it to be a language in its own right, i.e., a verbal and conceptual mode of conveying a variety of feelings and thoughts, and of representing the world with its own idiosyncratic, autonomous and complex phonological, syntactic, semantic and pragmatic structure.

Linguists have advanced some criteria by which languages can be recognized as having achieved autonomy and status. Some of these criteria are: mutual intelligibility, vitality, prestige, and standardization. That variety of a language that is considered to have achieved standardization is the one that is substantially uniform and well established by usage in the speech and writing of the educated and that is widely recognized as acceptable. In the case of Haitian Creole, prestige and standardization have been lagging behind the first two criteria, primarily for sociopolitical reasons. However, much progress should be noted in these areas as revealed by the proliferation of the written literature, the official adoption of an orthography, and the decreasing trend in negative attitude toward Haitian Creole among Haitians in Haiti and elsewhere.

An Overview of Haitian Creole Syntactic Features*

Haitian Creole does not have morphological markers for verb tense. The syntax of Haitian Creole has no rule of agreement between subject and verb.

* Reference: Déjean, Y., "Creole, What's That"?, in *Haitian Creole and English: a Contrastive Analysis*. Board of Education of the City of New York, Office of High School Projects, ESL/Bilingual Unit.1981.

Syntactic Features

Negative sentences are formed by placing "pa" before the verb.

ENGLISH	HAITIAN CREOLE
I will not go to the theater tonight.	Mwen pa pral lan teyat aswè a.

In Haitian Creole, fixed markers are placed before the verb to indicate tense or aspect. These markers are noted in the following Haitian Creole sentences by italics.

ENGLISH	HAITIAN CREOLE
I am finishing.	*Map* fini.
I finished.	*Mwen* te fini.
I will finish.	*Ma* fini.
I am going to finish.	*Mwen* pral fini.
I would have finished.	*Mwen* ta fini.
I should have finished.	*Mwen* te dwe fini.

In Haitian Creole, the verbs "to have" and "to be" correspond to a more complex system consisting of a zero copula alternating with a "se" form and a "ye" or "se ye" form for "to be" or a "gen" form for "to have."

ENGLISH	HAITIAN CREOLE
Americans are wealthy.	Ameriken rich.
Jack is an American.	Jak se ameriken. Se ameriken Jak ye. Ameriken Jak ye.
Jack has a car, a house and two children.	Jak gen you machin, you kay, ak de timoun.

In Haitian Creole, the definite article is always placed after the noun and it is the last element of the noun phrase.

ENGLISH	HAITIAN CREOLE
Here is the book.	Men liv la.
The book is on the shelf.	Liv la sou etajè a.

In Haitian Creole, the possessive marker, as shown in italics, is placed after the noun.

ENGLISH	HAITIAN CREOLE
my book	liv *mwen*
your book	liv *ou*
his/her book	liv *li*
their book	liv *yo*

As can be seen below, Haitian Creole does not have different markers for gender.

ENGLISH	HAITIAN CREOLE
he finishes	li fini
she finishes	li fini

In Haitian Creole, word repetition is used to mark emphasis.

ENGLISH	HAITIAN CREOLE
In this school, there are many Haitians.	Lan lekol saa, gen anpil anpil ayisyen.

The basic word order as in English, is Subject-Verb-Object.

ENGLISH	HAITIAN CREOLE
Americans eat hot dogs.	Ameriken manje "hot-dog".

Questions are formed using a rising intonation as in English. However, the auxiliary "do" is not employed. Questions are also used by preposing "eske" in front of a sentence.

ENGLISH	HAITIAN CREOLE
Do Americans drink beer?	Ameriken bwè byè? Eske ameriken bwè byè?

Rules for "Wh" questions are as follows:

ENGLISH	HAITIAN CREOLE
How did it happen?	Kouman sa te pase?
When did it happen?	Kile sa te pase?
Where did it happen?	Kikote (Kote) sa te pase?

Phonological Features

The Haitian Creole alphabet is comprised of 30 basic letters:

a, an, b, ch, d, e, è, en, f, g, h, i, j, k, l, m, n, o, ò, on, ou, p, r, s, t, u, v, w, y, z.

Each letter or group of letters has one phonetic value.

All written letters are pronounced, and there are no silent letters at the end of words.

Each sound is always written the same way.

The reflectional system of Haitian Creole is greatly reduced as compared with standard French. It is similar to that of West African languages, e.g., use of prefixation in verb inflection and in derivation.

Orthography

Various etymological and phonological orthographies have been proposed for Haitian Creole over the years. This issue is temporarily resolved through the official recognition of a phonological model by Haiti's Department of National Education. For more information, see Déjean, Y.,*Comment écrire le créole d' Haïti*, Montréal: Collection Nouvelle Optique, 1981.

ARTISTIC VALUES AND ACHIEVEMENTS*

Haitian artists strive with great passion for originality. The rural life of Haiti represents an endless source for their creative genius. In recent years, the interest in selling their work has led some artists to produce more and more, and has imposed certain topics that are more appealing to the tourist; however, this is rather rare among the greatest primitive artists. Each great primitive artist pursues his/her own inspiration.

Haitian primitive art is strongly related to Haitian land and life and rejects any vision of the world which is not Haitian (except in rare cases). Just like the moderns who have worked outside of Haiti, the "primitive" artists who have resided abroad have continued to be inspired by the reality of Haiti, without giving much consideration to their new environment. That which the Haitian primitive artist paints is an interiorized vision which is based in reality, but goes beyond it, and gives it the contours of a dream. It is an inspiration, where reality and myth are intertwined. The story of Haitian art is an accumulation of personal adventures of artists who are more preoccupied with the expression of their own originality than they are with Western technique and who attempt, outside of convention and academics, to express in their own way, an aesthetic inner world that does not conform to any predetermined law. What is most important to all Haitian artists, the "primitive" as well as the sophisticated, is the inner feelings attached to what they want to express. The way of expressing it is most often instinctive. It is rarely the outcome of convention, academics or intellect.

The world which the Haitian artist paints is the world of his or her imagination where the supernatural coexists with reality, a world where the "loas" or voodoo spirits interact with human beings, where graves open in the night, and where angels talk to men. This world signifies, also, a denial of reality and its problems. Haitian primitive artists may not always be conscious of an aesthetic view; however, they generally are aware of the global meaning of their work and of the message they want to express. The simplest work of art aims to illustrate an idea or, at least, relate to a certain vision or philosophy just as do the folktales and the proverbs.

Just as the artist has no interest in representing a realistic space, neither does he or she aim to draw images that are anatomically proportioned. Sometimes, the anatomic proportions are a function of the relative importance – for the artist – of each part of the body. Heads may be beyond measure while arms and legs are quasi-unrepresented.

More than in any other domain, it is in composition which the Haitian primitive artist excels, in the arrangement of surfaces, columns, lines and colors to create unity, despite audacious and unexpected elements. The vision is global and retains the essence, rejecting the detail or the superfluous. It is a vision which signifies more than it represents. The precise detail or the accurate copy is of no interest because it destroys the artist's hunger for fantasy and dream.

All aspects of Haitian art, without losing contact with reality, plunge into a dream world. A fantastic world is created emerging from the banalities and difficulties of daily life. The fantasy is not always a happy dream, but even the frightening or painful nightmare is still beyond reality and transcends it. Some Haitian artists have almost never been influenced by Western technique or choose to overlook it in their work. They have maintained a pure vision which they express in a simple and spontaneous mode. Rarely narrative or descriptive, their painting is preferably a projection and sometimes a naive protestation.

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* Reference: Lerebours, Michel-Philippe. *Haïti et ses peintres, une esthétique nouvelle.* In "Conjonction", *Revue franco-haïtienne.* No.149, Février 1981. Haïti: Institut Français d'Haïti.

Achievements

Haitians have most significantly achieved in the area of artistic/creative expression in painting and literature. These artistic talents and skills are well represented in North America, both in the United States and Canada, where several well-known artists, poets, and novelists of Haitian descent reside.

Haitian Primitive Artists in Haiti

Philippe Auguste	Rigaud Benoit
Saint Brice	Joseph Chery
Hector Hyppolite	Préfète Duffant
André Normil	Jasmin Joseph
Philomé Obin	André Pierre

Haitian Artists in New York State

Name	*Medium*	*Location*
Raphael Denis	Oil	Brooklyn
Spencer Depas	Oil, Sculpture, Macrame	Brooklyn
Erick Giraud	Oil	Manhattan
Lucner Lazard	Oil	Long Island
Jacques Merisier	Oil	Brooklyn
Enoch Placide	Acrylic	Brooklyn
Jean-Dominique Voley	Oil	Brooklyn

FOLK PHILOSOPHY AND FOLKTALES

Traditional philosophical values and outlook on life are conveyed in Haitian folktales.

Haitian culture is rich in folktales brought from Africa and maintained through what may be called an oral literature. In this particular folk tradition, telling stories is a collective or communal activity in which children and adults alike take an active part as a group. A storytelling activity is multifunctional and serves the purpose of entertainment as well as that of transmitting the moral principles and rules of society.

The harsh reality of Haitian survival is reflected in a multitude of stories dealing with love and repression, pride and shame, exploitation and resistance, cleverness and stupidity, fear and courage, hunger, death, and the struggle for life. These tales convey the feeling that, despite the intense problems of survival, there is a search for order, a sense of endurance, and a richness of understanding among the Haitian peasants that goes beyond the daily difficulties. There is also the humor, the psychological and philosophical insight, the poetic imagery, the mastery of the fantastic, and will to struggle and to live among a people who have not only survived but have done so with a creativity which is reflected in art, song, dance, poetry, stories, religion, language and literature. Some of these tales relate to a certain form of writing, which can be found in some Haitian novels, known under the designation "marvelous realism," such as the works of the famous Haitian novelist Jacques Stéphen Alexis.

Folktale Sources

The oral tradition represents an integral part of Haitian culture. Folktales serve as the main vehicle to foster this tradition. In this spirit, there is a conscious effort to fix these tales in books. Here are some of the fruits of that labor:

1) "Creole Tales from Haiti"
   Journal of American Folklore,
   New York, N.Y. (1937-38)

2) *Le Roman de Bouqui*
   Suzanne Comaire-Sylvain
   Editions Leméac, Inc.,
   Québec, Canada. (1973)

3) *The Magic Orange Tree and Other Haitian Folktales*
   Collected by Diane Wolkstein
   Alfred A. Knopf, Inc.,
   New York, N.Y. (1978)

4) *Fleuve et flamme, contes créoles d'Haïti*
   Textes rassemblés et traduits par Louise Tessonnbeau; Illustrations de Georges Ramponeau
   Conseil International de la Langue Française
   Edition Série Bilingue,
   Paris, France. (1980)

HAITIAN LITERATURE: AN OUTLINE*

Period I – Classic, Post-Independence Era (1804-1836)

Poets: Antoine Dupré, Jules Solimes Milscent, Juste Chanlatte, Hérard Dumesle, Francis Romain Lhérisson, Jonathan Granville.

Prose and Historical Writers: Boisrond Tonnerre, Le Baron de Vastey, Julien Prévost, Isaac Louverture.

Drama: Encore Dupré, Jules Milscent.

Period II – Beginning of Haitian Romanticism (1836-1860)

Poets: Ignace Nau, Coriolan Ardouin, Charles D. Williams, C.S. Villevaleix.

Historians: Thomas Madiou, Beaubarun Ardouin, Joseph St. Rémy, Emile Nau.

Drama: Pierre Faubert, Alibée Féry, Liautaud Ethéard.

Period III – Haitian Romanticism, "Patriotic School" (1860-1898)

Poets: Oswald Durand, Massillon Coicou, Tertulien Guilbaud, Alcibiade Fleury Battier.

Novelists: Emeric Bergeaud, Demesvar Delorme, Louis-Joseph Janvier.

Drama: Massillon Coicou, Henri Chauvet.

Orators: David St. Preux, Thoby Marcelin, Boyer Bazelais.

Theoreticians: Anténor Firmin, Solon Menos, Demesvar Delorme, Louis-Joseph Janvier.

Period IV – The Generation of "La Ronde" (1898-1915)

Poets: Georges Sylvain, Etzer Vilaire, Charles Moravia, Edmond Laforest, Damoclès Vieux, Seymour Pradel, Constantin Mayard.

Novelists: Frédéric Marcelin, Fernand Hibbert, Justin Lhérisson.

Drama: Vendenesse Ducasse, Charles Moravia.

Period V – Indigenist Movement, Negritude (1915-1946)

Poets: Emile Roumer, Carl Brouard, Jacques Roumain, Philippe Thoby Marcelin, Jean Brierre, Roussan Camille, Régnor Bernard, Léon Laleau.

Novelists: Léon Laleau, Jacques Stéphen Alexis, Jacques Roumain, Jean-Baptiste Cinéas, Pierre and Philippe Thoby Marcelin, Edris St. Amand, Jean Barièrre, Félix Morisseau-Leroy, Roland Luc Grimard, Louis Henry Durand, Raymond Chassagne.

Drama: Dominique Hyppolite, Jean Brierre, Marcel Dauphin, Léon Laleau.

Historians: Pauléus Sannon, Général Nemours, Dantès Bellegarde, Dr. J.C. Dorsainville, Jean Fouchard, Dr. Jean Price-Mars.

Theoreticians: Dr. Jean Price-Mars, Dantès Bellegarde, Dr. J.C. Dorsainville, Lorimer Denis, Dr. François Duvalier, Klébert Georges Jacob.

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* This list of Haitian writers has been compiled by Carole Bérotte Joseph, Director of the Haitian Parent-Teacher Training Project of City College, City University of New York.

Period VI – Contemporary (1946 to Present)

Poets: René Dépestre, Carlos St. Louis, Anthony Lespès, Rodolphe Moïse.

Novelists: Anthony Lespès, Jacques Stéphen Alexis, Carmin Charles, Ulysse Pierre-Louis, Jean Métélus.

Drama: Théodore Beaubrun, Frank Fouché, Félix Morisseau-Leroy, Antoine Salgado, Pierre Blain, Martial Day, Roger Dorsainville.

Creole Writers

Poets: Oswald Durand, Massillon Coicou, Georges Sylvain, Emile Roumer, Rudolph Muller, Pierre Richard Narcisse, Jean-Claude Martineau (Koralin).

Novelists: Franck Etienne, Charles Fernand Pressoir, Félix Morisseau-Leroy, Frank Fouché, Emile Célestin Mégie, Claude Innocent, Raymond Milton, Rassoul Labuchin.

Drama: Théodore Beaubrun, Félix Morisseau-Leroy, Franck Fouché, Antoine Lubin, Claude Innocent.

Theoreticians: Christian Beaulieu, Pasteur Ormond McOrnelle, Dr. Franck Laubach, Jules Faines, Charles Fernand Pressoir, Dr. Pradel Pompilus, Suzanne Comhaire-Sylvain, Dr. Yves Déjean, Albert Valdman, Paul Déjean.

Some Contemporary Poets and Writers of the Diaspora

Jean Mapou, Georges Castera, Déita, Cauvin Paul, Anthony Phelps, Jean-Claude Charles, Josaphat Large, Gérard Etienne, Emile Ollivier, Lucien Lemoine, Jacques Charlier, Jean-Richard Laforest, René Audain, Roland Morisseau, Serge Legagneur.

CONTRIBUTIONS OF HAITIANS TO THE AMERICAS

Contributions of Haitians to Latin America

Franciso de Miranda, a Venezuelan patriot, stopped in the city of Jacmel in Haiti before returning to Venezuela at the turn of the 19th century. There, in a meeting with one of the founding fathers of Haitian Independence, Jean-Jacques Dessalines, he shared his dream of liberating Latin America from Spanish colonialism peacefully with speeches and slogans. Dessalines told him that the liberation of Latin America required guns and ammunitions, not words. Miranda did not heed Dessalines' advice and failed to liberate Latin America.

Around 1812, Simón Bolívar had succeeded where Miranda failed by liberating Venezuela and Colombia. However, in 1814 Ferdinand VII of Spain reclaimed the two countries.

At the end of December 1815, Simón Bolívar went to the Haitian city of Les Cayes where he was welcomed as a hero. Later, he met with the then Haitian president, Alexandre Pétion. Bolívar learned from Pétion's political experience and the Haitian constitution of 1816 inspired many subsequent Latin American constitutions as Bolívar liberated more and more countries.

Bolívar also received plenty of arms and ammunitions from Pétion for his military campaigns. In return, he promised his gracious host that he would abolish slavery in the liberated countries.

Haitian Involvement in the American Revolutionary War

Haitian contributions to the independence of the American Colonies is well documented.

When hostilities started between the British troops and the American militia, it became quickly apparent, despite the courage and zeal of the colonial fighters, that they were no match for the superiorly trained and disciplined British soldiers.

The circumstances dictated that the American colonists seek some outside help. They enlisted the support of France. Among the French soldiers who took part in the American war of Independence was a contingent from Saint-Domingue, Haiti's colonial name. This contingent was headed by a French count named d'Estaing. Many Haitians, including the future and only King of Haiti – Henry Christophe – were among those who fought for the American cause.

The Haitian soldiers are mostly remembered for their courage and bravery at the battle of Savannah, Georgia. Many of the Haitians who took part in the battle were former slaves who knew personally what it meant to fight for freedom.

After their service in the American colonial army, the survivors of Savannah returned to Haiti where they used their newly acquired experience towards Haiti's own battle for independence from France.

PLACES OF INTEREST AND RESOURCES

This section provides additional resources to teachers, administrators and other interested individuals. A list of newspapers and journals, bookstores, professional organizations, radio programs, community centers, etc., is provided with addresses and telephone numbers. These organizations can assist the user in gaining further information about the Haitians living in New York and help them improve services to Haitian students in our State.

Schools and Colleges

GRADUATE PROGRAM IN BILINGUAL EDUCATION
Bank Street College
610 West 112th Street
New York, N.Y. 10025
(212) 663-7200
Director: Eddy Bayardelle

ESL/BILINGUAL UNIT
Office of High School Projects
1171 E. 65th St. & 12th Ave.
Bay Ridge High School Annex
Brooklyn, N.Y. 11219
(718) 236-3533
Director: Eli Plotkin

LONG ISLAND UNIVERSITY
BILINGUAL INSTITUTE
1 University Plaza
Brooklyn, N.Y. 11201
(718) 834-6000 ext. 3205
Director: Jo Ann Floyd

IMPACT INSTITUTE, INC.
42 Burd Street
Nyack, N.Y. 10960
(914) 353-1762
Director: Bernard Cohen

OFFICE OF BILINGUAL EDUCATION
131 Livingston Street
Brooklyn, N.Y. 11201
(718) 596-8944
Director: Nilda Soto-Ruiz

HAITIAN TEACHER TRAINING PROGRAM
City College of New York
NAC 7-311
138th St. & Convent Ave.
New York, N.Y.10031
(212) 690-6756/4262
Director: Carole Bérotte Joseph

TEACHERS COLLEGE (COLUMBIA UNIVERSITY)
Main Hall – Room 302
525 West 120th Street
New York, N.Y. 10027
(212) 678-4091
Director: Isaura Santiago-Santiago

ST. THOMAS AQUINAS COLLEGE
Route Number 340
Sparkill, N.Y. 10976
(914) 359-9500 ext. 206
Director: Lisa Baldonado

High School Equivalency in French

JULIA RICHMOND HIGH SCHOOL
317 East 67th Street
New York, N.Y. 10021
(212) 879-6866

BUREAU OF ADULT AND CONTINUING EDUCATION
High School Equivalency
State Education Department
Albany, N.Y. 12234

GENERAL EDUCATIONAL DEVELOPMENT TESTING SERVICE OF THE AMERICAN COUNCIL ON EDUCATION
1 Dupont Circle
Washington, D.C. 20036

Newspapers and Journals

HAITI OBSERVATEUR
50 Court Street
Station Brooklyn, N.Y. 11201
(718) 834-0222
Director: Léopold Joseph

AYITI EKRAN
176 Veronica Place
Brooklyn, N.Y. 11226
(718) 287-3563
Publisher: Willy Exumé

HAITI PROGRES
1280 Flatbush Avenue
Brooklyn, N.Y. 1126
Director: Ben Dupuy

HAITI TRIBUNE
P.S. Box 221 Central
Jamaica, Queens 11435

COLLECTIF PAROLES
Boîte Postale 6
Station Outremont
Outremont (Québec)
Canada H2V 4M6

HAITI DEMAIN-HEBDO
P.O. BOX 451
Brooklyn, N.Y. 11225
Director: Pierre Clitandre
(718) 434-8101

Bookstores

HAITIAN BOOK CENTER
P.S. Box 324
East Elmhurst, N.Y. 11369

LA PETITE BOUTIQUE
170-08 Hillside Ave.
Jamaica, N.Y. 11432
(718) 523-0175
Owner: Patricia Francis

HAITIAN CORNER
495 Amsterdam Ave.
New York, N.Y. 10025
(212) 799-3740
Owner: Jacques Moringlane

Professional Organizations

HAITIAN MEDICAL ASSOCIATION GROUP
Box 747
Jamaica, N.Y. 11431 1776

NOSTRAND & AVENUE D MEDICAL
AND DENTAL CENTER
1805 Nostrand Ave.
Brooklyn, N.Y. 11226
(718) 856-0728

HEMPSTEAD AVE. MEDICAL GROUP INC.
Hempstead Ave. Division
220-22 Hempstead Ave.
Queens Village, N.Y. 11429
(718) 464-6888

HEMPSTEAD AVENUE MEDICAL, INC.
Stephen Crispin Division
Nostrand Avenue
Brooklyn, N.Y. 11226
(718) 464-6888

ASSOCIATION OF HAITIAN SOCIAL
WORKERS, INC.
129-04 Hook Creek Blvd.
Rosedale, N.Y. 11422

HAITIAN CAUCUS IN NY
SABE
42 Burd Street
Nyack, N.Y. 10960
(914) 353-1762
Chairperson: Claude Barberousse

Libraries and Information Sources

THE NEW YORK PUBLIC LIBRARY
(all main branches in the 5 boroughs)

NEW YORK CITY BOARD OF EDUCATION
Bilingual Resource Library
131 Livingston St.
Room 216
Brooklyn, N.Y. 11201

HAITIAN DOCUMENTATION CENTER
221-05 Linden Boulevard
Cambria Heights, N.Y. 11411

CENTER FOR APPLIED LINGUISTICS
3520 Prospect Street, NW
Washington, D.C. 20007

COLUMBIA UNIVERSITY
Butler Library
535 West 114th Street
New York, N.Y. 10027

UNITED NATIONS – UNICEF
Information Center on Children's Cultures
866 United Nations Plaza
New York, N.Y. 10017

HAITIAN GOVERNMENT – TOURIST BUREAU
30 Rockefeller Plaza
New York, N.Y. 10020

NEW YORK PUBLIC LIBRARY
Schomburg Center for Research in Black Cultures
103 West 135th Street
New York, N.Y. 1030

CITY COLLEGE OF NEW YORK
Bilingual Education Program
Convent Ave. & W. 138th St.
New York, N.Y. 19931
(212) 690-6756/4262

THE RESEARCH INSTITUTE FOR THE STUDY OF MAN
162 East 78th Street
New York, N.Y. 10021

COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN
RACISM/SEXISM RESOURCE CENTER FOR EDUCATION
1841 Broadway
New York, N.Y. 10023

INSTITUTE FOR HAITIAN STUDIES
102-38 221st Street
Queens Village, N.Y. 11429

NATIONAL CLEARINGHOUSE FOR BILINGUAL EDUCATION
1300 Wilson Boulevard
Suite B2-11
Rosslyn, VA 22219

DEPARTMENT OF JUSTICE
COMMUNITY RELATIONS
26 Federal Plaza
Room 3402
New York, N.Y. 10007

NEW YORK BILINGUAL EDUCATION MULTI-FUNCTIONAL SUPPORT CENTER (BEMSC)
Hunter College
West Building, 9th Fl.
695 Park Avenue
Box 367
New York, N.Y. 10021
(212) 772-4764

BANK STREET COLLEGE
CENTER FOR MINORITY LANGUAGE EDUCATION
610 West 112th Street
New York, N.Y. 10025
(212) 663-7200 X382

Radio Programs

SATURDAYS

Carib Afro by Night
9 pm – 12 am – WNYE 91.5 FM

Eddy Publicité
8 pm – 10 pm – WHBI 105.9 FM

SUNDAYS

L'Heure Haïtienne
6 am – 10 am – WKCR 89.9.FM

Moman Kreyol
10 am – 3 pm – WLIB 1190 FM

Affaires Communautaires
11 am – 12 pm – WNYE 91.5 FM

MONDAYS

Emisyon Soley
9 am – 10 pm – WNYE 91.5 FM

TUESDAYS

Perspectives Haïtiennes
9 pm – 10 pm – WNYE 91.5 FM

WEDNESDAYS

Voix du Progrès
9 pm – 11 pm – WNYE 91.5 FM

THURSDAYS

Radio Communautaire
9 pm-10 pm – WNYE 91.5 FM

Ayiti Miyo
10 pm -11 pm – WNYE 91.5 FM

FRIDAYS

Echo de la Métropole
6 pm – 7 pm – WHBI 105.9 FM

Sociologie et Culture
8 pm – 9 pm – WNYE 91.5 FM

Haïti Radiale
9 pm – 10 pm – WNYE 91.5 FM

Community Centers

HAITIAN CENTER'S COUNCIL, INC.
50 Court Street, Suite 605
Brooklyn, N.Y. 11201
Executive Director: Joseph Etienne
(718) 855-7275

HAITIAN-AMERICANS UNITED FOR PROGRESS (HAUP)
221-05 Linden Boulevard
Cambria Heights, N.Y. 11411
Director: Paul Dorsainville
(718) 527-3776

HAITIAN UNITED ASSOCIATION
2700 Broadway
New York, N.Y.
Director: Arios Denis
(212) 749-6985

HAITIAN NEIGHBORHOOD SERVICE CENTER
2465 Broadway
New York, N.Y. 10025
Director: Jean Dupuy
(212) 595-4040

BHRAGS
1212 New York Avenue
Brooklyn, N.Y. 11212
Director: Rev. John Peyton
(718) 773-1171 – 778-6831

ROCKLAND HAITIAN ASSOCIATION
36 East Route 59A
Nanuet, N.Y. 10954
Director: Rev. Jeannot Smith
(914) 624-8359

CENTRE COMMUNAUTAIRE HAITIEN
899 Winthrop Avenue
Brooklyn, N.Y. 11212
Director: Roland Dolcé
(718) 756-7171

HAITIAN AMERICAN DAY CARE CENTER
1491 Bedford Avenue
Brooklyn, N.Y.11226
Director: Sarah Leneau
(718) 756-0253

HAITIAN FATHERS
333 Lincoln Place
Brooklyn, N.Y. 11238
Director: Rev. Adrien Antoine
(718) 638-7000

CHARLEMAGNE PERALTE CENTER
333 Lincoln Place
Brooklyn, N.Y. 11238
Director: Marie-Edith Jean
(718) 638-7000

HAITIAN CRUSADE MULTICENTER
1488 New York Avenue
Brooklyn, N.Y. 11210
Director: Rev. Philius Nicolas
(718) 434-7250

HAITIAN AMERICAN CULTURAL AND SOCIAL ORGANIZATIONS CENTER (HACSO)
P.O. Box 380
60 North Main Street
Spring Valley, N.Y. 10977
Director: Daméus Denis
(914) 352-8096/8166

ST. MARK'S HEAD START CENTER
2017 Beverly Road
Brooklyn, N.Y. 11226
Director: Marcia Gardère
(718) 287-7300

NATIONAL COALITION FOR HAITIAN REFUGEES
275 7th Avenue, 11th Floor
New York 10001
Director: Michael Hooper
(212) 741-6152/3

ASSOCIATION OF HAITIAN WORKERS
1280 Flatbush Avenue
Brooklyn, N.Y. 11226
Director: François Pierre-Louis
(718) 434-8100

AMERICAN FRIENDS SERVICE COMMITTEE
15 Rutherford Place
New York, N.Y. 10003
Director: Marie-Anne Thomas
(212) 598-0972

HAITIAN FAMILY CENTER INC.
1078 Utica Avenue
Brooklyn, N.Y. 11203
(718) 498-1616

HAITIAN AMERICAN CITIZENS FOR ACTION, INC. (HACFA)
1123 Eastern Parkway
Brooklyn, N.Y. 11213
Chairperson: Rev. Rollin Darbouze
(718)774-6747

Haitian Restaurants

LE SOLEIL
877 10th Avenue
New York, N.Y.
(212) 581-6059

LA DETENTE
23-04 94th Street
East Elmhurst, N.Y.
(718) 458-2172

AU BON GOUT
1368 Flatbush Avenue
Brooklyn, N.Y.
(718) 434-9508/9733

L'EAU A LA BOUCHE
1323 Flatbush Avenue
Brooklyn, N.Y.
(718) 282-2493

LA CITADELLE
220-24 Linden Blvd.
Cambria Heights, N.Y.
(718) 527-6366

LE CHANDELIER
3612 Clarendon Road
Brooklyn, N.Y. 11203
(718) 856-0334

IRLANDE
278 Albany Avenue
Brooklyn, N.Y.
(718) 493-3387

Museums and Galleries

THE BROOKLYN MUSEUM
188 Eastern Parkway
Brooklyn, N.Y. 11238

BEDFORD-STUYVESANT RESTORATION
COMMUNITY ART GALLERY
1368 Fulton Street
Brooklyn, N.Y. 11216

HAITIAN ART GALLERY
67 Murray Street
New York, N.Y. 10007

THE NEW MUSE COMMUNITY MUSEUM
1530 Bedford Avenue
Brooklyn, N.Y. 11216

THE AMERICAN MUSEUM OF NATURAL HISTORY
Central Park West & 79th Street
New York, N.Y. 10024

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* These additional references have been compiled by Max Manigat, Instructor, Black Studies Department, City College, City University of New York.

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7. Education

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8. Folklore

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